CROSS ROADS

ume 26 August, 1950 Number 1

The Journal of The Rural Workers' Fellowship

IN THIS ISSUE:

A Consecrated Rural Ministry

What Is an Adequate Rectory?

CROSS ROADS

Volume 26 August, 1950 Number 1

The Journal of the Rural Workers' Fellowship of the Episcopal Church. Formerly published as the Rural Messenger

The Objectives of the R. W. F.

1. To promote the interest of the whole Church in developing an effective ministry to town and country areas.
2. To increase fellowship among rural workers and those interested in rural community life; and
3. To aid the National Council in its program and its service to rural workers.

CROSSROADS is published quarterly by the Rural Workers' Fellowship of the Episcopal Church, Inc., at 109 Walnut Street, Allegan, Michigan. (Subscription $2.00 per year, which includes membership in the Fellowship). Manuscripts, communications for the editors, books and pamphlets for review, and business correspondence should be addressed to the Rev. Maxwell Brown, Allegan, Michigan.

Entered as second class matter at the Post Office at Allegan, Michigan, under the Act of March 3, 1879.

Editor: The Rev. Maxwell Brown. Editorial Board: The Chairman of the Joint Commission on Rural Work (The Rt. Rev. Wm. W. Horstick); Dr. William V. Dennis; Mrs. Clifford Samuelson.

EDITORIAL

SUMMERTIME BRINGS REPORTS of many rural church activities. Everywhere there seems to be vacation Church schools; rural pastor conferences; summer training programs and field experiences for seminarians, women Church worker trainees, Church Army cadets. Here and there we read of a building program where the Church has prospered in small town or country places. How much different this sounds than a few years ago when the general attitude towards rural work was negative. We have much for which we can be thankful when we see the positive way our Church is planning and accomplishing advances in its work to the people living in smaller towns and rural areas.

One coming conference that will be extremely important to the Church in Canada is scheduled for September 13 and 14 at St. John's College, Winnipeg. The Ecclesiastical Province of Rupert's Land is sponsoring this meeting to discuss various ways in which the rural work in that country can be improved. The basis for the considerations will be the challenging report of the Committee on Rural Work of their last provincial synod. Five discussion groups will be conducted by recognized leaders upon topics pertinent to the Canadian rural problem. Four speakers are scheduled, The Rev. Allan Read, and the Rev. John Peacock, both of whom are well known to the R. W. F., and also Dr. Judd, General Secretary of the Council for Social Service for the Canadian Church. The R. W. F. president is honored to be the fourth speaker. He will give a report on the various ways in which the Episcopal Church is meeting its opportunities and problems in town and country areas.

We believe this meeting is of great importance because it reflects the strong movement now afoot in the Canadian Church to meet problems that have long bothered them, as they have bothered the Church in the U. S. A. The problems are mostly the same, but the answers are usually different for every section of the country. More power to the Canadian Church. We shall report on this meeting in our next issue.

While on the subject of the Canadian Church, we also report with joy that the Diocese of Huron, under the leadership of R.W.F. member Maurice Farr, is going ahead with plans to form a branch R. W. F. The Rev. Dargan Butt represented our organization in a meeting held on May 5 at London. There seems to be much enthusiasm for the development of a rural program on the grass roots level in that diocese. The Rev. Maurice Farr has been elected as acting president, and the Rev. Harvey Parker as secretary-treasurer. The Huron Church News is giving good publicity to the endeavors. Our best wishes to this new group.

THE BISHOP OF NORTHERN MICHIGAN, The Rt. Rev. Herman Page, has always given the Church fine leadership in the development of rural work. In this issue we are pleased to print an article by him on the subject of "A Consecrated Rural Ministry." It contains much food for thought and action.

WE ALL KNOW THE OLD JOKE ABOUT ADEQUATE WRECKTORIES. Yet there is much truth behind the humor. In this issue Shelby Walthall, our congenial First Vice President, gives us his ideas on the subject. If you face this serious problem we recommend you present your vestrymen with copies of Ralph Felton's booklet "The Home of the Rural Pastor." It is good.

DESPITE CARE, an error crept into our article last issue on the function of the R. W. F. The editing of the Prayer Cycle is not the permanent function of the Second Vice President, as we reported. It so happened that the person who volunteered to do the job, Howard Trask (and a splendid job he is doing, too) is likewise at this time a holder of that office. While it is a great deal of hard work, Howard is quite willing to continue editing the Cycle as long as the R. W. F. wants him to do it. As he says, "It is a most satisfying work to do. I have felt very keenly the bond of spiritual fellowship the work has brought to me, and whatever effort it may require I am more than happy to give." Thanks, Howard, for your keen interest and faithful and splendid work. It is this spirit that we find so much among our R. W. F. members, and makes our fellowship so important to us.

ONE OF THE HOPES WE HAVE HAD for this journal is that it would afford our members an opportunity to express to others their philosophy of rural church work, or their plans and programs. Our coverage is wide, and our influence felt in many circles. Thus far we have not had too many of our members take advantage of their opportunity of expressing their ideas to other members. CROSS-ROADS can only be as interesting reading as you make it, and the best way to make it interesting and helpful is by printing a variety of articles. While our editorial board endeavors to obtain material from various sources, you can do your part by writing an article of 1200 or 1500 words and mailing it to the editor. Surely there is something you want to share with us all. Can we count on you to help? Bishop Horstick would like to see us include an exchange column on ideas or answers to problems confronting us. He writes: "Oftentimes someone not within our acquaintance may have the answers to our problems." We are quite willing and anxious to offer this service if our readers want it. Send in your problems for the next issue.

A CONSECRATED RURAL MINISTRY, "WHAT IS IT AND HOW CAN IT BE DEVELOPED"

By The Right Reverend Herman R. Page, D. D.

There are certain times in a man's life when he wonders at his own temerity. Certainly as far as my feelings go, this represents one of them for in writing to you who are carrying out the battle on the front line of the Church's rural work, I feel as one who rushes in where angels fear to tread. On the other hand, it might be said in my defense that I was born the son of a missionary who labored in the rural fields of Idaho in the frontier days. Somehow it got into my blood. Consequently, after leaving the regular Army, I worked for three years in a strictly rural field, living in a town of a thousand from which I worked six places and then later moved to a town of about five thousand, where I added four more stations. As this field equaled in area the State of Connecticut, and as certain points were 52 miles up the lake, so that it took four days to make the trip to hold a service, I soon learned certain things. At that time the apathy of the Church as a whole, the attitude of the seminaries and of a great many of the men, amazed me. For example, when I resigned my commission as chaplain in the regular Army, the rector of the largest church in that district came up and said, "How's the biggest fool I know?" I asked him, out of curiosity, why he called me that, to which he said, "You're going to Okanagan and Omak, aren't you? Only a big fool would turn down a chance to work in the Cathedral in Boston for work in the rural field."

Now, nearly 30 years later, it amazes me as Bishop to see how little, as a whole, the Church has progressed. After all, it is well to remember that from the point of view of the ministry of our Church, you in the rural fields represent the Light Brigade. To your friends, you are going into the jaws of death. On the other hand, it may be that from those 30 years we can derive some things that will throw light on my subject, "A Consecrated Rural Ministry." It is with this hope that I venture this paper.

In the first place, the obvious lessons seem negative. Of course, this is all background for the main thesis of the paper. Yet it is well to remember that for centuries our Church, by tradition and inheritance, has an outlook which should make it tremendously successful in the rural field. This is the fact that all its traditions are on the side of wholesome amusements and recreation. With this point of view we who in so many cases were the first Church in

pioneer fields, should have been able to go in and capture the whole community. My first bitter disillusionment came when the County Superintendent of Schools routed me out of the bed at six o'clock one morning for conference. He had discovered wholesale immorality in a high school where the community lay 60 miles off the railroad. On going up with him to study the whole field, we found there was not one single recreational facility. A protestant church there was the dominant institution. On the other hand, its traditions were against dancing, movies, and card playing. Feeling that there was a tremendous opportunity, we engineered the purchase of a three room log cabin wherein, incidentally, Owen Wister spent the winter gathering the material for the great story, "The Virginian," the scene of which he later transposed to Wyoming. As minister-in-charge, it was my duty to try to sell someone somewhere on the idea that if we could have moving picture equipment and other recreational facilities, we could take over the whole community and solve the probem. In this we would have had the endorsement of the school authorities, yet no one had much interest.

The other negative side is, again, that in so many places we were the first Church. When appointed to take over the rural deanship, a study of the deanery revealen that in four places our Church was closed or else hanging on the ropes. In not one place was our Church any stronger than two or three years after its founding. It is interesting to ask the reason. My own feeling is that it was because we had gone into the field with an eastern and urban and an eleven o'clock complex. This meant that we ministered to the "right" people. These were the engineers and the white collar workers. The eleven o'clock point of view so permeated the work that it affected the plans of the buildings with the result that no provision was made for social nor educational work. In the meantime the Methodists and Presbyterians came in and had no building but they started Church Schools and got hold of the young people. Our supreme satisfaction in ministering to the right people led us to the unhappy situation that when they moved away or died off, we had little left. When my father went out to Spokane as Missionary Bishop in 1915, he felt this thing very strongly. Consequently no new churches were erected that did not have in them adequate provision for the social and the educational work as well as for the worship. It is interesting to see what happened in some of the places. The little town of Okanogan, which had about 28 communicants in 1919, grew to a hundred. Here we built a parish house and captured the young people's work in the community. In Yakima, where I served as rec-

tor, where we had the oldest stone church in eastern Washington, we found save for one room in the rectory, there was no provision for anything else. Emphasizing the social life of the parish and emphasizing the work of Christian education with the children, we erected a parish house, doubled the seating capacity of the church, and now that parish has over 700 communicants.

Lest you think this is an isolated point of view, I would point out that in Northern Michigan, which came into being as a separate jurisdiction at the same time, namely, 1892, no provision was made for anything but a worshipping church. To this day, St. Ignace, Sidnaw, Crystal Falls, Menominee, Ralph, Munising, and Newberry have no provision for anything but a church. Calumet, Ironwood, Iron Mountain, Iron River, and Ewen excavated and put in parish rooms which, despite the imposing names of undercrofts, cannot meet the need. Of course, other churches built later included either a parish house or an adequate undercroft. Yet without any plan to hold our children and young people, what is the hope of the Church?

Perhaps there is a real reason for all of this. After all, if one passes superficial judgment, the small communities present very discouraging factors. People have a way of moving. In my little church in Okanogan, Washington, the annual turn-over amounted to about 25 per cent. The clergy moved, too. All of them wanted something bigger. In many of our small towns today, our churches minister to the nice people. I might, in passing, say that when all is said and done, America presents no greater snobbishness than that to be found in the rural areas. Perhaps you may wonder at this but I remember two instances, one a boy who played on a football team I coached, telling me when I asked about a girl he used to go with who attended the same State college in Washington, "Oh, I never see her, Coach. You see, I belong to such and such a fraternity and we aren't allowed to go with the girls in that sorority." My own college has been accused of snobbishness but certainly Harvard in its wildest moment, never approached this. Again, after a long effort based on having lost a good many people because of our coldness and we got a calling committee organized, I discovered that the wife of the leading merchant in the town went to call on a fine young girl and on knocking at the front door said, "I have come from St. John's church. Before I come in I want it understood that this is a church call, not a social one and therefore is not to be returned." I have, as Bishop, made the sad discovery that our church still has some of that left. That perhaps explains why we have failed to minister to certain nationality groups.

In my days in the West, we could not look to New York for help. I do not mean that "281" was unwilling, but perhaps this example will explain my meaning. Dr. Gardner and Dr. Bradner were two of my very dearest friends, both of whom did me the honor of asking me to go on the staff with them. On going in to get help for a small school, Dr. Bradner beamed and elaborated his curriculum plan. Apparently my face must have registered more than its usual blankness for he said, "Don't you understand what I'm talking about, Herman?" to which I replied, "Well, first I would like to ask you what you mean by a small school." Dr. Bradner said, "Oh, about a hundred." He said, "What do you mean?" I said, "Well, I have one of four scholars." And that fine man said to me, "Great Scott, we can't do anything for you. Why don't you get together a group out there to work out some plans which might prove of value for us?" Experience today as Bishop leads me to believe that one of the reasons for the failure of our Church School rests on a similar point of view. People do not understand what we mean. It is well to remember that our Church has been, by and large, an urban Church. Many of my friends today completely fail to realize the fact that the Diocese of Northern Michigan, with over 3,000 communicants, does not have in funds for the Red side work and for its assessment, as much money as I had to run my former parish. Remember that of this we remit $3,600 to the National Council. Therefore, the first positive recommendation to emerge is the necessity of clarifying the thinking of the Church so that we can talk a language of mutual understanding. Far too many men who might offer a consecrated ministry, become disillusioned too soon after arriving in their new work.

The rural or the town and country work more and more possess a tremendous value, one which it is impossible to over-estimate. In the first place, we must never allow ourselves to forget that agriculture is the life-line of our nation. If anything causes that vital line to dry up, we will find ourselves a good deal in the position of many of the nations of Europe. History has proven that closely allied with the disintegration of a great civilization is the movement which takes the people from the farms to the cities. Moreover, these small communities have been and still are the great feeders of the nation. It is well to remember that many national leaders in business, education and other fields too numerous to mention, came from the farms of America. After all, these are feeders and a feeder is one of the most vital things we possess. Again, to go back to my own work, you may recall my having spoken earlier of a 25

per cent annual turnover in my work in Okanogan. Yet when I went to Wenatchee and to Yakima, imagine my astonishment at finding a lot of these people whom I had trained, ready to carry on the burden of the Church there. In Northern Michigan the same thing proves true. Many of our good workers in the Church at Marquette have come from little towns like Ewen and Ontonagon, etc. Some of the staunch laymen of our province are products of the churches in Northern Michigan. Place after place to which I have gone in Lower Michigan has had in it many who came and told me they were Upper Peninsula products. Thus we must recognize the importance of these feeders. We must also remember that the Church that captures them will come close to capturing America: the ideology that captures them will come close to capturing America. Again, it is well to remember that these places are no longer backward. Main Street is always Main Street and with the radio and the magazines, the stores in Calumet or the stores in St. Ignace or your own little community, carry the styles and patterns of New York or, perhaps more unfortunately, of Hollywood. With the passing of the last quarter of a century the educational system in these places has made great strides. The communities themselves offer modern conveniences, perhaps even exceeding those of the cities, so that no man needs to be afraid of moving in. Nor are these people poor, all of them. The opportunity rests with them. In my days in Okanogan I took a boy, a member of the Church, in to live with me, his family being in another community. That youngster had very little except a willingness to work. I have heard from him annually and this year, in response to a letter of mine when I asked him how things were going, he modestly admitted that in addition to his ranch and home, etc., his bank account was $65,000. No, the opportunity is there, the conveniences are there. The question is whether the Church can meet them.

It seems to me that if we're going to have a consecrated rural ministry, this work must receive an adequate and an entirely different emphasis. Perhaps the use of the word social distinction is wrong. Yet I'm sure all of you know what my words are trying to explain. How often in our diocesan conventions a man from a small place can get up and advocate a point of view which receives little hearing and little support, while a man from the large metropolitan parish or wealthy parish can get up and say the same thing and gain real applause. That point of view on the part of the Church itself must go. We must educate the Episcopal Church as such to the realization of the importance of its rural work. This will take

long and studied educational planning. The Church in its rural field must challenge the best men and must pay them. Our seminaries must provide for their education far more effectively than now. I would hate to ask how many of you received anything in the seminary of value in the rural field. In the first place my own seminary in the days I was there, did not have one professor whose parish work was more recent than 15 years. Then, too, we were trained not to expect to go immediately to Trinity Church, Boston, as rector but somehow we thought it ought to be within a year or two. Everything was laid down in urban terms. My own conversation with many men leads me to believe that this has not greatly changed. To be sure, some seminaries boast that they give men rural part-time work, but that is not all. The past few years have seen a growing emphasis on scholarship. God forbid that we have anything less than the best. On the other hand, the seminaries should train men how to translate this scholarship in the terms of every day life. How my mind goes back to an experience in the first World War when I was talking with a little South Boston Irishman, a member of the Roman Church, who somehow had attended my service. He asked me what was this doctrine of the Atonement I was talking about. I tried to put it in terms that he would understand from his present experience as one who was risking his life for what he believes, namely, that no great gain could come without great sacrifice. Imagine my amazement when he looked up and said, "Chaplain Page, why didn't you tell us that?" A great English scholar pointed out recently that our Lord in his ministry did not use Latin, the official language, nor Greek, the international language of the scholars, nor Hebrew, the language of his own people, but rather Aramaic, which was the vernacular. It seems to me our seminaries must somehow enable men to go forth with a sufficiently adequate background to talk the language of their future people.

In all this I am taking for granted that men will attend the rural conferences, I am taking for granted that they will tie themselves up with the existing agencies which the state and the county provide, but there is more to it than this. I have spoken about getting the best men and paying them adequately. We must also do something to break down the feeling of isolation. It seems to me this can be done by the Bishop bringing in the rural workers for a conference at least once a month. This will enable them to feel that they are a part of the main stream. Somehow we must break down the worship of bigness. A consecrated rural ministry must ever rest on the base for realizing that in the sight of God this work

possesses tremendous value. From the numerical point of view, our Lord's ministry was a failure. Thank God, there was more to it than that. Those who consider the rural work must feel it to be the call of God, a challenge to be met. On such a basis we would lose that sense of superiority that has castigated so much of our work. How often people feel a sense of self-assumed superiority on the part of the minister or his family.

I am further assuming that somehow we're going to educate our Church and our Bishops and our people to the realization of the need of adequate plants planned to give our men adequate working tools, but this is not all. The rural areas present needs. People have the same problems the world over. There is always the darkness of this world's night, those people who are so isolated in their thinking that they have no sense of the knowledge of God. After all, unless our ministry thinks itself through, it can never be consecrated. In the rural and small town areas we have the opportunity of re-enacting the thing that took place in the primitive Church. That was the body of men and women who were brought into contact with Jesus. To them Jesus represented an opportunity. They had to decide whether or not they would accept that opportunity. Somehow in all our growth and development and with all our ministry, we tend to forget that Christianity is not an intellectual thing; it is a way of life. It is something that started with the impact of Jesus on the men and women with whom He came in contact. It seems to me if we are to do our work effectively we must study His method and make it our own. He taught people about God, not as an ideal nor as an idea but as a living God who was the Father, the God of love. That love was one which had in it all the basic elements of righteousness, justice, truth. Not by accident did He refer to God as Father. Those of us who have children and thus can look two ways, both into our relationship with our own children and back into relationship with our parents, know that there is no greater fear than doing something which may cause us to lose the love of our children or the love of our parents. That is a great and holy fear. Only when we reveal God in His love to our people will morality have vitality. The knowledge of this love, the application of this love, to our people with all their hungers and their problems, must ever remain our first problem. Yet to meet it adequately, to have a consecrated ministry, demands that we remember that we cannot give what we do not have. The challenge therefore that comes to each one of us is to keep alive his own religious life and that of his family, keeping it so strong, helping it to burn so thoroughly that it attracts others.

WHAT IS AN ADEQUATE RECTORY?

By The Rev. Shelby Walthall

If you hired a carpenter to build an addition to your home you would naturally expect him to furnish all his own tools—saws, plane, level, etc. This illustration is rather incomplete for our discussion for it does not tell us what kind of workmanship this carpenter will turn out nor whether he will get the job done just as you had planned. The same may be applied to the calling of a clergyman for a local congregation. If you called a man because you thought he would make an acceptable contribution to the spiritual welfare of the community you would expect him to be equipped to do the sort of thing for which he had been called. He would be required to bring certain "tools" with him which you could not nor would not furnish. It goes without saying that every congregation wants an aggressive, door bell pushing parson who can bring results in a short period of time. Above all, they want a man equipped with a knowledge of God. They want a man whose trousers are shiny at the knees, so to speak, for they can soon tell if he spends much of his time in prayer. This, of course, is what laymen and laywomen tell me is their idea of the ideal priest. Certainly they are correct.

Now let us, for the sake of illustration, say that a congregation has found its "ideal." What equipment have they provided for him to do his best work? Is the parish debt-free? Is the church and parish house in a fairly good state of repair? Will the new parson have to spend the rest of his days patching and repairing the physical plant to the neglect in part of his little flock? And what is the housing situation? Is the rectory—if there is one—commensurate with the homes of the "average" communicants? Let us examine the housing problems of the clergy, for that is the real purpose of this paper.

The question has been raised many times: Should the rectory be adjacent to the church properties, or should it be located some distance away? Of course there are two schools of thought. If a priest wants to be a true shepherd to his sheep he must be subject to call at any hour, no matter what personal inconveniences it entails. There are times when Churchmen and others find themselves in great distress. They want, or rather, **need** the Church. If a priest lives within reach of his church he can accompany that person who

has come for help into the church and there administer gifts of healing. If a clergyman lives some distance away it means the ugly business of looking for the rectory in a maze of other dwellings. Precious time has been lost.

There are those who advocate locating the rectory away from the church because they feel that the rector and his family should enjoy a certain amount of privacy. Every man should, of course, live a normal life in his community and enjoy the fellowship of his neighbors regardless of their own religious affiliations, but when a man receives orders at the hands of his Bishop he agrees to become a pastor to his flock, identifying himself always with his Church.

We come now to the question of the "adequate" rectory. Here again we find varying opinions. What fits well in one situation is entirely inadequate in another. Unusual circumstances will come to light as this is being read. However, this much can be said, if a congregation really wants the full time administrations of a parish priest it will not be too difficult to provide a house for him and his family. The real problem facing many fertile fields of the Church today is the total lack of housing or the complete inadequacy of the house. I know a bishop who will not even consider calling a man for his mission fields unless that congregation can provide a home with at least three bedrooms. I'm not so sure but what he is absolutely correct in his thinking. And in addition there must be an item in the parish budget of sufficient size to maintain such a house once it is acquired. In this case absolute ownership of the place by the local congregation or the diocese is essential.

More and more Bishops are accepting only married clergy into their jurisdictions. In time they—the clergy—will have families. As the families increase more rooms will be required. Children should certainly have their own living space. The average Episcopal clergyman has two children, according to statistics. A three bedroom rectory would be entirely adequate for the average clergyman's family. "Doubling up" is not uncommon in our friend's homes and it is surely not uncommon with the clergy when guests arrive. The parish priest is expected to do a certain amount of overnight entertaining. His Bishop arrives for his annual or semi-annual visitation. He wants to have a visit with his priest before he leaves for his next assignment after the Sunday dinner. What chance would he have to see him if he were required to stay overnight in a local hotel or in the home of one of the rector's parishioners. And then there are the friends and relatives of the rector and his family!

The Church members should surely take pride in their minister's home. They should feel a great amount of satisfaction when taking strangers into the rectory without having to make apologies. If the Woman's Auxiliary is furnishing the house, as is sometimes the case, they should not place all the old discarded, unmatched furniture they can get together in the house. Every minister should, of course, be grateful for the efforts put forth in his behalf but a word of caution would certainly be in order here. If a clergyman feels a bit hesitant in saying anything about such a situation, his Bishop is there to inform the Church members. A priest of the Church should take pride in his home and with it goes a certain amount of humility. A minister in a normal situation does not usually go in for bare monastic surroundings.

Vestries and vestry committees will oftentimes make rash promises to entice a prospective young clergyman into their camp. They do mean well. I am referring in particular to the elaborate plans they make with regard to remodeling, or painting, or re-roofing the old rectory, or even furnishing the place in which the rector and his family is to live. Too often they are oral agreements with perhaps half the repair work being done by the time the new man arrives on the scene. In the case of the latter where a house is to be secured there are times when such arrangements sound good but nothing happens.

I know of a situation where a clergyman accepted a mission field with the promise that by the time he and his family arrived a house would be rented until a place could be built. One month elapsed from the time of the acceptance of the church until the arrival of the new parson. At the end of the first year that man had been forced to move four times. At the conclusion of his third year he was no better off than when he first went there. This man in the meantime received a call to another parish. He presented his problem to the congregation. They did not take him seriously until he finally accepted the call. They were immediately faced with the problem of a replacement. They were turned down because of the lack of adequate housing. Within three months after the rector had left the congregation got busy and built a three bedroom rectory on the church property. Perhaps this is the same old story re-told, or perchance it is peculiar to a few situations. I do not know. It is a shameful thing that these things do exist within the Episcopal Church. Thank heavens many congregations are being shaken out of their lethargy and are making real contributions to their Church. Lack of adequate housing retards tremendously the progress we are attempting to make in the town and country Church.

THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH, INC.

(Incorporated under the laws of the State of New York)

Honorary President: The Rt. Rev. William Horstick, Eau Claire, Wisconsin.
President: The Rev. Maxwell Brown, Allegan, Michigan.
First Vice President: The Rev. Shelby Walthall, Coleman, Texas.
Second Vice President: The Rev. Howard Trask, Huron, S. D.
Secretary-Treasurer: Mrs. John Philbrick, Parkville, Missouri.

BOARD OF DIRECTORS

Term Expires 1951:	The Rev. Maxwell Brown
	The Rev. Clifford Samuelson
Term Expires 1952:	The Rev. Sam Keys
	The Rev. Frederick Smyithe
Term Expires 1953:	The Rev. Dargan Butt
	The Rev. Shelby Walthall

RANDOM NOTES

WE HAVE RECEIVED a number of interesting reports about R. W. F. Day . . . Rogation Day. The Harvest Festival and Thanksgiving services offer you additional opportunities of presenting the purposes of our organization to your friends. We should obtain more and more lay members in this way with your co-operation.

WE HAVE BEEN INFORMED that some of the copies of the last issue had two unprinted pages. Our printer expresses his regrets. If you received one of these copies, please inform us by post card and we will mail you a complete copy.

DO YOU KNOW OF A SUCCESSFUL rural work being done by the Episcopal Church among a minority people? If you do we would like to have some details about it. Send your information to the editor.

REQUESTS FOR BUNDLES OF PAST ISSUES of CROSS-ROADS continue to come in. They are found helpful to many groups. We have received requests from The Church Army, State Extension Services, "281," Fifth Province Synod, Diocese of Chicago, and various meetings in Canada on the rural Church. Can you use any profitably at some meeting?

You can do much to help advance the Church in Town and Country

Membership in the Rural Workers' Fellowship means more than merely receiving helpful literature from the organization. Whether you are a lay man or woman, whether you are a clergyman or other Church worker, whether you live in country, town or city, membership in the R.W.F. identifies you as being a person vitally interested in serving God in town and country areas.

You help promote national and local fellowship of all persons interested in town and country Church work.

You help encourage the ministers working in this area of the Church's mission.

You aid in developing spiritual growth among the Fellowship.

You give the National Council, and its Division of Town and Country work, your support, advice, co-operation, and encourage them in their great task.

You assist your Diocesan program for the advancement of the Church in its town and country areas.

You enlarge the boundaries of your local parish into a new vision, growth, action, and fellowship of all those who are in your larger community.

You assist in the preaching of the Gospel of Christ to the town and country areas in this hemisphere.

JOIN THE R.W.F.

Send your membership fee to the Secretary-Treasurer:
Mrs. John Philbrick, Parkville, Missouri

Regular — $2.00 Contributing — $5.00

Sustaining — $10.00 Patron — $25.00